

Vol. XXXV FEBRUARY, 1940 No. 6

The Masonic Craftsman

*Published Monthly at Boston,
Massachusetts, in the Interest
of Freemasonry*

In This Issue: Masonic Journalism: Its Indorsement



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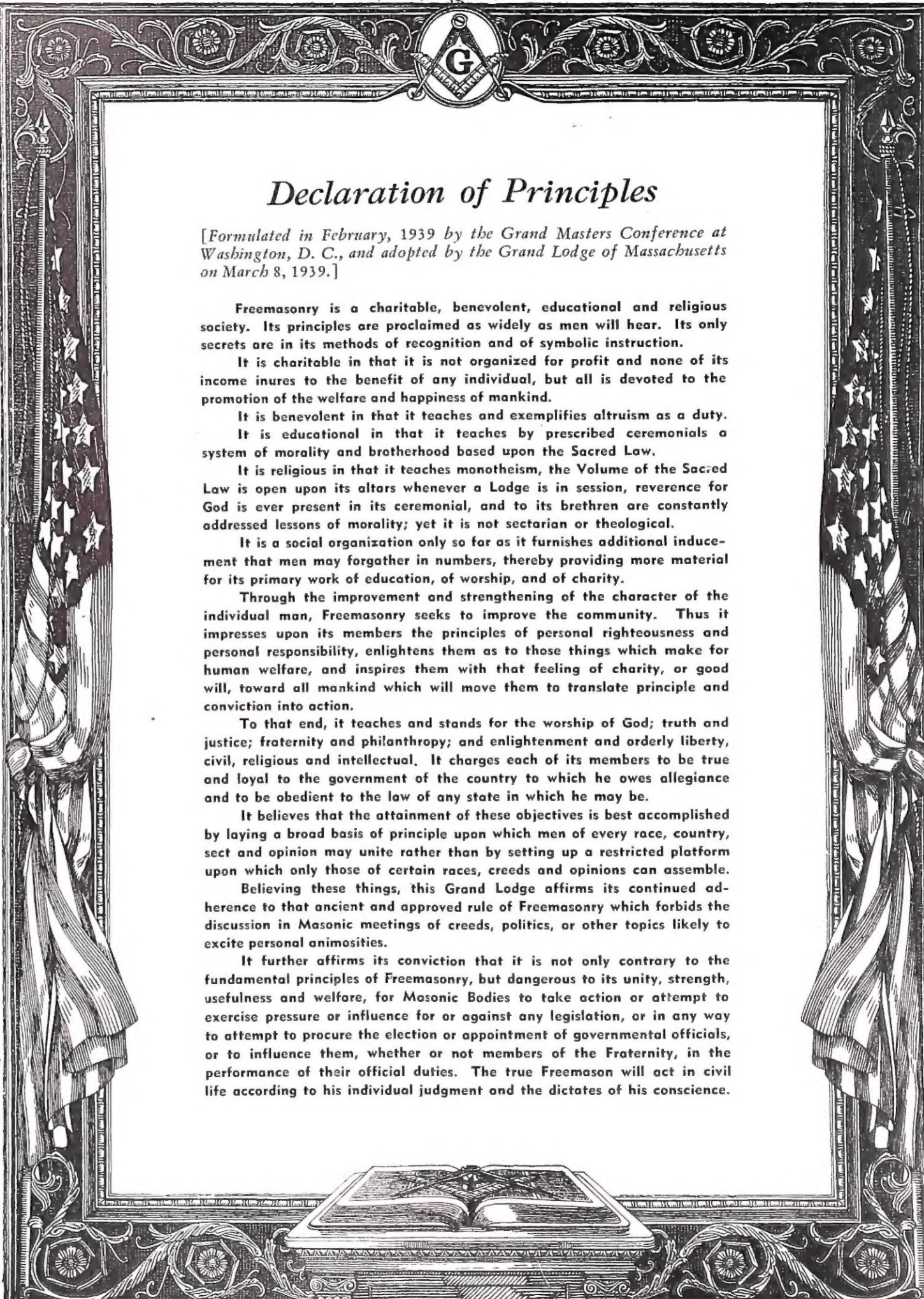
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Declaration of Principles

[Formulated in February, 1939 by the Grand Masters Conference at Washington, D. C., and adopted by the Grand Lodge of Massachusetts on March 8, 1939.]

Freemasonry is a charitable, benevolent, educational and religious society. Its principles are proclaimed as widely as men will hear. Its only secrets are in its methods of recognition and of symbolic instruction.

It is charitable in that it is not organized for profit and none of its income inures to the benefit of any individual, but all is devoted to the promotion of the welfare and happiness of mankind.

It is benevolent in that it teaches and exemplifies altruism as a duty.

It is educational in that it teaches by prescribed ceremonials a system of morality and brotherhood based upon the Sacred Law.

It is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altars whenever a Lodge is in session, reverence for God is ever present in its ceremonial, and to its brethren are constantly addressed lessons of morality; yet it is not sectarian or theological.

It is a social organization only so far as it furnishes additional inducement that men may forgather in numbers, thereby providing more material for its primary work of education, of worship, and of charity.

Through the improvement and strengthening of the character of the individual man, Freemasonry seeks to improve the community. Thus it impresses upon its members the principles of personal righteousness and personal responsibility, enlightens them as to those things which make for human welfare, and inspires them with that feeling of charity, or good will, toward all mankind which will move them to translate principle and conviction into action.

To that end, it teaches and stands for the worship of God; truth and justice; fraternity and philanthropy; and enlightenment and orderly liberty, civil, religious and intellectual. It charges each of its members to be true and loyal to the government of the country to which he owes allegiance and to be obedient to the law of any state in which he may be.

It believes that the attainment of these objectives is best accomplished by laying a broad basis of principle upon which men of every race, country, sect and opinion may unite rather than by setting up a restricted platform upon which only those of certain races, creeds and opinions can assemble.

Believing these things, this Grand Lodge affirms its continued adherence to that ancient and approved rule of Freemasonry which forbids the discussion in Masonic meetings of creeds, politics, or other topics likely to excite personal animosities.

It further affirms its conviction that it is not only contrary to the fundamental principles of Freemasonry, but dangerous to its unity, strength, usefulness and welfare, for Masonic Bodies to take action or attempt to exercise pressure or influence for or against any legislation, or in any way to attempt to procure the election or appointment of governmental officials, or to influence them, whether or not members of the Fraternity, in the performance of their official duties. The true Freemason will act in civil life according to his individual judgment and the dictates of his conscience.

NEW ENGLAND

Masonic Craftsman

ALFRED HAMPDEN MOORHOUSE, *Editor*

MEMBER MASONIC PRESS ASSOCIATION

27 Beach Street, Boston, Mass. Telephone HANcock 6451

Vol. 35 FEBRUARY, 1940 No. 6

LIBRARY Within recent months the library of the Grand Lodge of Massachusetts has been greatly modernized and improved. Whereas formerly a vast accumulation of historical and contemporary literature on the topic of Freemasonry has been shelved in tiers of steel a new arrangement, with the softening influence of a light colored wood paneling, comfortable chairs and efficient lighting has made the place more attractive and desirable to students and others interested in Masonic research or study.

There is a friendly atmosphere and hearty cooperation on the part of the staff and while the time for reading by Masons seems to be limited, a visit to the transformed library at Masonic Temple, 51 Boylston Street, Boston will prove pleasant, productive and profitable.

RETIRED George W. Chester, for more years than many of us like to remember, genial and efficient superintendent of Masonic Temple in Boston to which office he succeeded his father, who also was long custodian of Temples hereabouts, has retired from active service, having reached somewhat beyond the biblical age of three score years and ten.

Few men in Massachusetts Masonry are better known than Brother Chester. While Grand Masters have come and gone, George, like Tennyson's brook, seemed to go on forever.

His presence will be missed and his friends, who are legion, will be unanimous in wishing him good health and comfort in his remaining years. His duties have been taken over by Brother Barss who also directs the Masonic Education department of Grand Lodge.

DEFLATION The discriminating reader will accept reluctantly, if at all, much of the mass of printed "news" reviews and analyses of national and international interest daily deluging him.

While it is necessary to be informed of the day's developments, so much inconsequential stuff is published nowadays, few save the most intelligently discriminating can discern the true from the false.

It comes down to the source of the so-called news. Propaganda is a potent force in modern life, swaying millions by the clever manipulation and interpretation of events—colored to suit any cause.

It is reported that the new head of the British Bureau of Information, formerly director of the British Broadcasting Commission, "hates publicity," and "never looks

inside a newspaper"—and while it would be calamitous if all were like him—he at least can keep a detached mind and view the scene dispassionately—if not always understandingly.

The sensible course for the person seeking to know the truth is to read a paper or journal which has a reputation for accuracy and conservative statement rather than sensationalism; to discount much, observing sources closely, making haste slowly before forming settled opinions of his own, for the flood of information that just "ain't so" today is completely bewildering in its complexities.

LIGHT A factor which militates against keener Craft interest is the paucity of information received by the average non-attending Lodge member.

It is all very well to argue that if he is loyal to his lodge he will attend the annual meeting and hear the various and sundry reports read, but truth is there are many who simply do not go to Lodge. These men are not necessarily disloyal. They pay their dues and read the monthly notices. They are to be seen most frequently at the funeral of a departed member. Weather, distance from the lodge room, other perhaps more pressing obligations prevent their regular attendance at meetings.

If, however, these men could be informed through the medium of an intelligently written and readable annual report, they would, it is believed, be stimulated thereby to show a greater interest in lodge life.

This comment is prompted by the receipt from a Canal Zone Lodge functioning under the constitution of the Massachusetts Grand Lodge, of a four page printed summary of the year's doings. Reading such a report one gets some idea of what is being accomplished, in gain or loss of membership, of lodge charities, of the financial status and other valuable information unobtainable through the generally stereotyped form of lodge notice.

Is it asking too much that members be permitted to receive such information in this way?

JOURNALISM An interesting topic is discussed in the monthly "Symposium" on another page of this publication.

Over a long period of time journals have appeared, and disappeared, having for their chief purpose the spread of knowledge pertaining to the fraternity. Generally speaking they have been a rather sorry lot. Lacking official encouragement, and often meeting with actual disapproval or even opposition from Grand Lodge sources they have quickly withered and died. That they served a useful purpose in every case is debatable. Probably not. However, there are and

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879.

The subscription price in the United States and Canada is Two Dollars a year, payable in advance. Foreign subscription is Three Dollars. Twenty-five cents a single copy.

Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call Hancock 6451.

PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
Alfred Hampden Moorhouse, Editor and Publisher.

have been Masonic journals which were, and are, actually worthy of encouragement.

The average Craftsman has small knowledge of what transpires throughout the world affecting the Craft. Such newspaper reports as he may read are apt to be highly colored, of a sensational character, not always actually true, often grossly inaccurate. This is understandable when the demands made upon the daily newspaper and the immense coverage of world affairs is considered. At best one gets but a limited glimpse.

Propaganda today is one of the most potent powers for good or ill. Freemasonry is a source of news of particular interest to readers. Its very continuance as an effective instrumentality for good depends upon a knowledge of its work and program.

There is scant profit in reading today of something which transpired months ago—and the usual "Grand Lodge proceedings" with a limited circulation have small appeal to the average Mason.

Therefore it would seem that those Masonic publications which prove by their performance that they are earnestly striving to render the Craft—and the community—a service, should at least have the encouragement of Grand Lodge, for official encouragement is a vital factor, extremely valuable to the publisher, who otherwise must of necessity depend to a large extent upon commercial possibilities to pay his bills.

It would be interesting to hear what the opinion of readers is on this interesting topic.

SUNGARI SURRENDERS Sungari Lodge located in Harbin, which is in Manchoukou, or more properly China, is passing into oblivion as an organization. Chartered July 5, 1928 under the Massachusetts constitution, during the administration of Most Worshipful Herbert W. Dean, the lodge membership consisted principally of agents or men connected with the agencies of American and British business concessions functioning in that part of the Far East.

Changes in the political and economic complexion of that country, however, since the advent of the little brown men of Nippon have forced many of these agencies out of the field, with consequent transfer of the personnel to other places, and with so few remaining it seemed the part of prudence to discontinue lodge activities.

Apropos the business changes in Harbin the answer made to this writer by a prominent Sungari Lodge member as to the truth of the Japanese statement that they were maintaining the "open door" in China: "Yes the door is open all right, but every space is occupied" is not without significance.

These Masons in the outposts are interesting men. Their business contacts bring them in touch with a great variety of other nationals. They are to a degree hardly understood by the stay-at-home American much more cosmopolitan, with a totally different perspective. They are to a considerable extent hand-picked, chosen for qualities of personality, persistency, integrity and business acumen, not to mention physical fitness, that make them outstanding. Their feelings toward visitors from the United States and particularly toward their fellow Masons from Massachusetts are warmly hospitable.

Those who are familiar with the situation in China and particularly the men who have visited that out-of-the-way place will read with regret of the passing of Sungari Lodge and will extend to the few remaining fraters best wishes for their happiness and success in the parts to which they may be transferred.

DISUNITY? The Grand Royal Arch Chapter of Massachusetts has withdrawn from membership in the General Grand Chapter of the United States of America.

The committee to whom was committed consideration of this important matter comprised three distinguished members of the Rite in Massachusetts. What particular information they may have had to justify their recommended withdrawal it is not possible here to state. What information the membership, as such, had, is likewise unknown. It is doubtful however, if a sufficient number of the membership hereabouts had enough information on which to base an intelligent opinion—or that they were permitted to be more than a passive factor in the performance—which is a pity, for during times like the present, any semblance of disunity should be carefully guarded against, "Harmony being the strength and support of all institutions, more especially this of ours."

Chapter Masonry in America, if we mistake not, was originally organized in Massachusetts and its Grand Chapter has been an integral part of the General Grand Chapter for many years. High honors have come to Massachusetts Masons through the connection.

Somewhere along the line something has happened to cause a close tie to be broken and Massachusetts members who are interested in the good of the companionship have a right to know what it was. It should not be within the power of any single individual or small group to dictate policy which may be harmful to the larger interests. It should be the duty of *all* members to work harmoniously for the well-being of all.

Unfortunately it is true that many members of deliberative bodies allow themselves to be rubber stamps when important matters are to be settled, relying too implicitly upon the committee to whom consideration has been given to form their judgments for them. This is often due to mental laziness, and there are few greater sins.

The final act in the drama of the withdrawal has, it is understood, not been staged; its denouement, according to the General Grand High Priest being subject to the authority of the General Grand Chapter.

In any case haste should be made slowly in such a matter. No policy of "what are we getting out of it?" should be permitted to influence good judgment—rather does the Craft injunction of "he best can work who best agrees" apply.

RACE Consideration of the vital statistics of the United States of America by any thoughtful minded person will inevitably lead to disquieting conjecture.

From a raw country, occupied by aborigines not so long ago, by progressive stages the population, now nearly 130,000,000, has grown, often unnaturally, into what will mean at some future time either a new race

incorporating the elements of a great variety of nationalities through an amalgam not now too obvious, or a series of sections of distinctly different racial characteristics unassimilable in the American ideal.

One need only mention the question of the Negro, of whom there are some 12,000,000 or nearly 10% of the population, and rapidly increasing. Unassimilable? Can a permanent place be found for them in the American democracy? Then, too, there are the descendants of literally millions of immigrants, brought here, often by unscrupulous methods, in the heyday after the Civil War. Will the educational system make of them desirable citizens?

The polyglot nature of the population of this country today does not presage smooth sailing for those statesmen to whom is entrusted the Americanization of aliens. And who shall say what constitutes an American? Is he to be one molded after the pattern of the Puritan of New England, the cavalier of the South, the pioneer of the West, the hardy squarehead of the northern prairie states, or an entirely new model?

Racial traits are ineradicable, at least within one or two generations. There are colonies in our great cities where the English language is comparatively unknown, where foreign phrase, funny foods and a totally alien atmosphere prevails. Will our educational system bring all these elements together?

In Freemasonry in these United States there are members of many races, but the color line has been drawn, and some racial discrimination exists. A truly universal brotherhood must reckon with facts such as these—to be universal.

Abroad in older countries we see the inevitable animosities caused by antagonistic racial traits. Irreconcilable? Who shall say? A perspective opens up whenever the future of America is considered, which contains shades and nuances to cause uneasiness in the minds of all careful students of biological development. Present days may seem, in the light of future developments, to be the halcyon days. Problems portend of which but inklings now appear. Only an elastic conscience or congenital ignorance will permit the lover of what is best in American tradition to keep an easy mind.

OBITER DICTA More and more as people come to a realization of the utter futility of war as the arbitrament of world economic and sociological problems does the need for an alternative system manifest itself.

From time immemorial the desire for progress and security have urged men into groups, states and other artificial divisions of the race, each with its own cultural and apposite ideologies.

Crimes incredible, wars and monstrous infamies have been perpetrated in the name of patriotism.

Projected by venal minds these have brought little human betterment. They have destroyed incalculable wealth which might better have been used for the welfare of mankind.

It has been a vicious circle, misconceived and misdirected; based on false premise, designed primarily to further specious and selfish interests.

In the history of former great nations and the desola-

tion caused by wars in all parts of the world lies visible proof of the fallacy of war as a settlement of world troubles.

Crowded countries, highly developed industriously, with people unable to subsist on the fruits of the soil that individuals needed has made life a struggle for subsistence.

International trade should have brought the whole race into one vast family. That family might by all the rules of common sense live together amicably, striving to secure for all—not just a privileged class or classes—a maximum of creature comforts.

The Brotherhood of Man typifies primarily the objective of Freemasonry and not the particular desires, possessions or prepossessions of any particular group or state or nation.

The League of Nations was an ideal which had within it the germs of a great plan to reconcile equitably men's international differences. A peace written in passion and anger and the apostasy of the richest and most powerful nation on earth wrecked it.

Now what have we? Armed forces confronting each other across artificial borders with millions of men diverted to destructive agencies. A daily diet of fear and apprehension precluding any reasonable expectation of peace or happiness. Calm thought and reasonable judgment is blanketed by an overwhelming miasma of Macchiavellian propaganda designed to set each man against his neighbor—to forestall or postpone indefinitely a realization of Freemasonry's dream.

The struggle to survive is as great or greater now than ever before, because war breeds on war, unreason on unreason. Desolation and misery unlimited are the first fruits of war. There is no victor, only losers, in the mad act of war. From each succeeds a heavier burden to weigh down the souls of unborn generations.

And yet we call ourselves intelligent beings! What folly! So long as present urge continues, so long as narrow prejudice prevails and insular minds dominate the world's weak store of intelligence just so long will the mass of the world's inhabitants suffer. Until a power sufficiently great can with pure altruism direct human destinies the orgy of hate and evil will continue and the millenium be postponed.

SIGNIFICANT Newspapers carried a story recently of the consensus of opinion of an important group of prelates of the Roman Catholic church recommending return to the guild system to correct the modern tendency of vast accumulations of capital and labor in unwieldy and often unfair practices pursuing materialistic aims to the exclusion or submergence of the individual.

In the light of the Church's professed and pronounced opposition to Freemasonry in the past this is a significant act, for Freemasonry was the natural successor to the guilds of two hundred years ago.

In any attempt toward the attainment of a real brotherhood of man the efforts of the spiritual leaders of Christian living will have the whole-hearted and enthusiastic cooperation of the Craft.

A Monthly Symposium

What Official Support, if any, Should Be Given to Masonic Journalism

The Editors;

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

ALFRED H. MOORHOUSE
BOSTON

MASONIC JOURNALISM

By ALFRED H. MOORHOUSE

Editor *Masonic Craftsman*, Boston

HERE is a subject to challenge genius—one which the modest editor of a Craft journal might well be excused from discussing. But inasmuch as he has a direct interest, and in most cases performs his duties more from altruistic impulse than for economic profit, if he can sufficiently detach himself to get a fair perspective, is the man best qualified to speak.

One might well ask: Why the need for Masonic journals? According to many well-intentioned (?) Craft leaders there is none; and yet if Masons are to rely wholly on official sources they will be very poorly informed of what is transpiring, and miss much which vitally affects their interests and the interests of the fraternity at large.

If outright Masonic dictatorship is desired with all the accompaniment of exclusive instructions and orders from "on high" with no discussion or opinion permitted, all the machinery exists to enforce it. But in that case would the Craft be as well off? This is the year 1940. Only a fool will deny that publicity, propaganda, columnitis—call it what you will—profoundly affects public opinion. It is perhaps the greatest single factor in social relationships today. Advertising has demonstrated the stupendous force of publicity. The wealth and well-being of nations depend upon it.

Information? People seek it hourly. Ticker tape, news flashes, daily papers, weekly newssheets, the radio, all clamor for precedence. An important event transpiring anywhere will cause millions to interrupt whatever they may be doing to read the news. There is no gainsaying the power of publicity.

Of Freemasonry it may be said with complete candor that the average member knows far less than he ought to know about the purposes and principles of the Craft in its everyday relationships with the rest of the world. Because of this, brave men with a desire to inform others of the value to society of the organization and the desirability of a brotherhood among men have set out, here and there, to enlighten them through the medium of the printed word. In their efforts—laudable or otherwise, according to the point of view—these men have met with scant official encouragement. In fact, more often than not their efforts have been "damned with faint praise." Only the knowledge that fair-minded, far-sighted readers appreciate their efforts has sustained them, for certainly no pecuniary profit can

have encouraged their persistency. The mortality among Masonic journals of recent years amply testifies to this fact.

Insofar as official support to Masonic journals is concerned—that, of course, is a matter for Grand Lodge.

In the light of present conditions adversely and otherwise affecting Freemasonry a great deal of misconception can be exposed, and Light shed, through the medium of competent, informed Masonic journalism.

With a certain amount of official control and censorship, Grand Lodges in all jurisdictions may well officially encourage the spread of knowledge essential to a proper understanding of Freemasonry through the medium of Craft journals. Careful censorship of purely Masonic articles, the announcement of important factors making for good or ill have a proper place in the average man's daily news diet. He is entitled to it. Without it intelligent Craft opinion cannot be formed. With it he will be in a position to throw his influence on the side of Right. If the above premise is correct the well-edited Masonic journal is entitled to recognition and should receive the active official support of Grand Lodge and not be a sort of pariah among periodicals, pleasing when it praises and damned if it differs.

The whole future of Freemasonry may well depend upon the amount of proper information, published preferably through suitably censored Masonic journals, and given widest circulation. The power of the press is incalculable and a well-balanced, informative Masonic medium is as essential to Freemasonry as are the broad-casts of the propagandists who seek to destroy all that Freemasonry stands for.

OFFICIAL SUPPORT QUESTIONABLE

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

WE approach the suggested subject, "What official support, if any, should be given to Masonic journalism?" with conflicting and contradictory convictions. Official "support" may be interpreted as anything between financial contributions and friendly encouragement. So we prefer to generalize on the relationship of Masonic journalism to the institution of Freemasonry.

We may eliminate discussion of publications edited, published and supported directly by Grand Lodges. Such publications are comparable to the house organs of business establishments, and furnish an excellent medium of contact between the Grand

Lodge and the constituent bodies and their members. They generally contain in addition to official messages splendid articles dealing with the history, symbolism and usages of the fraternity, as well as inspirational discourses. On the whole, however, there is a lack of independence of viewpoint, of healthy criticism and forthright expression, but plenty of pulpitering and sound admonition. Where they are dependent upon voluntary subscriptions their popularity is not outstanding.

Then there are private journals which have the enviable privilege of declaring themselves to be the official organ of a Grand Lodge. Here is real and worthwhile "support," providing it does not carry with it meticulous censorship and strict supervision. However desirable and helpful such a favor may be to a struggling journalist, such sponsorship is a risky venture for a Grand Lodge. We have no knowledge of a case where the trust was abused, but something of this sort may easily happen. Again, there may be several publications in a given jurisdiction, and to single out one for the official label smacks of favoritism.

The great majority of Masonic publications are private ventures, conducted by individual members, sometimes as a hobby, but generally as a means of livelihood. It is not a vocation that promises substantial returns, so it may be presumed that those engaged in it are somewhat altruistic by nature. An inescapable responsibility rests upon them to observe all the principles and usages of the fraternity, for in spite of all frank disclaimers of official status the outside world accepts them as representing Freemasonry and speaking with authority. Their mission is, or should be, to advance the interests of the fraternity. That Grand Lodge authority extends over them if the bounds of propriety are overstepped cannot be disputed.

We believe Masonic journals to be of benefit in bringing knowledge and information to members, in assisting in establishing and maintaining a closer bond of acquaintanceship and fellowship, in doing much to overcome apathy and indifference and in numerous ways giving service and assistance to those who are in need of it. It is doubtful whether official support should be given, but a bit of moral support and encouragement, a sort of "three cheers for the poor," will do no harm and perhaps a lot of good.

SUPPORT SHOULD REWARD WORTH

By JOS. E. MORCOMBE

Editor Masonic World, San Francisco, California

"WHAT Official Support, if Any, Should be Given to Masonic Journalism?" Such is the question assigned for consideration in this place. It can perhaps not be discussed impartially by those who as publishers or editors of Craft journals are interested parties. It is difficult in such case to attain the detached point of view. On the other hand such question is best understood as a practical subject by those immediately concerned, and having experience of all phases of the problem.

It might be well to attempt a definition of Masonic journalism, at least in so far as to distinguish



between the good and bad, and these terms are used comparatively. The words do not apply properly to any haphazard gathering of material, more or less relevant, to fill a certain number of pages, with all requirements supposed to be met by use of a Craft emblem on the cover or title page. The period of depression ended the pitiful lives of many such worthless periodicals, with a few that are sorely missed. But the fraternity is still cursed by the dragged-out existence of too many so-called Masonic magazines and papers, that have no real mission nor place of usefulness.

As a natural result of so much amateurish and ignorant "journalism," the comparatively few periodicals that strive to maintain the ethical standard of Masonry, that work to a definite end, and whose editors are qualified by study and experience for their tasks, are almost lost sight of in the midst of mediocrity or sheer stupidity. These are harsh words, but truth compels the speaking.

This being the situation, what should be the official attitude? The average Grand Master, revolved by the wheel of routine to his high place, usually seems to consider the Craft publications of his jurisdiction as matters beneath his attention. They can only attract his notice when at times they devote space to his doings and sayings, and always in praise of his exalted virtues and superlative wisdom. That there may be great difference between these, even reaching to the extremes of high value and utter uselessness, are seldom considered as of sufficient importance to occupy the official mind.

Yet it is true beyond a peradventure, and testified to by the wisest students of the institution through several generations, that Masonic progress along any line of endeavor has been immensely aided by the Craft press. The efforts and influence of brothers who have devoted knowledge and trained ability to inspire and inform the rank and file of the fraternity through medium of the printed page have been of a value beyond estimate, and especially in periods of doubt or danger.

Direct financial aid from Grand Lodge would certainly be out of place, even if allowable or proposed. A subsidized press is notoriously inefficient. But surely it could and should come within the scope of concerned officialdom to consider the position of this agency of information; to discern between the periodicals of worth and earned prestige and those whose abject struggles for an unmeaning existence have brought disrepute upon the Craft, and have disgusted all having knowledge of the situation.

Official endorsement, at least, should reward tried ability and conscientious effort used for advancement of Masonry. Such endorsement, being judiciously given, would of itself do more to rid a jurisdiction of useless and burdensome publications. It would drive out, and without direct action, the poverty-stricken and parasitical sheets that so often by employment of doubtful and unethical methods of seeking business, have brought justified complaints from the business community. Hearing by rumor of such protests it has happened that Grand Masters have lumped all publications as unworthy. Thereby they have harmed the well-conducted journals that strive by correct methods of business, dignity of expression and worth of matter to benefit their readers.

The official support, as of our question, should be a moral reward, bestowed only to those proven fit for their work, and subject to withdrawal in any case of offense or impropriety of conduct. Give the honorable

periodical the benefit of being selected, as against the product of ignorance.

These statements may not fit all jurisdictions; they are applicable at least in California.

ORIGINS OF FREEMASONRY

By BRO. T. KEELEY, M.A., P.M., P.P.G.D. (England)

In taking this excursus into the origins of Freemasonry, into that misty country where no headlands are discernible, I ask my readers to be patient with me when I let loose the reins of imagination and try to piece together the facts, comparatively small in number, which are known, and to form some definite theory from them.

We all love Freemasonry; its tenets demand the admiration of all; its morality can only be characterized as excellent, and its symbols are as primitive, modern and universal, as the science of architecture is primitive, modern, and universal.

It is because we love Freemasonry so much that we strongly desire to get back, as far as we can, to its dawn upon the world, and picture the ancient Craftsman, faithful to his work, faithful to his lodge, and especially faithful to the community in which he lived.

When men began to build any sort of building, the art of architecture, however crude, was employed, but it was only when the highest civilizations obtained that architecture reached its full glory. Egypt, Babylon, Greece and Rome, may be mentioned as a few of these civilizations, while with the advent of Christianity into the West, those glorious poems in stone, which we call cathedrals, witnessed to the great skill transmitted through generations of Masons. And, I suppose, the architect himself was a Craftsman, a combination of both, just as we speak with all reverence of the G.A.O.T.U., Who, in His transcendence, immanence, and sublimity, was the architect and builder of the grandeur and glory of the universe.

There is a theory that the science of architecture took its rise from the woodlands of antiquity. Early man, living in the forests would subconsciously have impressed on his mind the avenue of trees, their shape, height, their inclinations to one another, forming the grandest arch of all, the arch of verdant beauty drinking in the sunlight, and changing from the pale green of spring to the dark green of summer, and then to varied tints of autumnal glory.

Possibly the pillars and roofs of the naves of our cathedral, with their embellishments and flutings, may have been patterned upon this sylvan magnificence, symmetry and beauty, and it is a welcome thought that man goes for his inspiration to Nature, and by implication to Nature's great Architect, God, the Father of all, Who is in all and through all, and without Whom nothing exists, Whose Spirit is Life Eternal, and Whose Inspiration is the fulness and glory of the genius of earth.

While I lead you into the realms of conjecture, I want you to fix the following dates in your minds:—

(1) the earliest definite Freemason's charge extent

in England is the *Halliwel MS.* or *Regius Poem*, of about the year 1388—550 years ago;

(2) the constitution of the Grand Lodge of England, 1717;

and while we have more or less definite records between 1388 and 1717, we can be definitely certain of the progress of Freemasonry from the latter date.

Even taking 1388, the antiquity of Freemasonry is established, but not the antiquity concordant with what is stated in the R.A. Degree, viz. that it has survived the wreck of mighty empires and resisted the destroying hand of time. It is this latter antiquity, this darkness of remote ages, I am considering, and wherein I am attempting to find some light, however dim.

The subject has had a peculiar fascination for me. When I became more acquainted with the R.A., the names of Moses and Pythagoras as persons, Egyptian, Syriac, Hebrew, and Caldean as languages, made me wonder whether there was any intimate correspondence between such different countries as Egypt, Chaldea, Syria, Greece, Israel; and whether in any way such a connection might be established as the author of the Ritual, whoever he was, seems to point out.

Again, in philosophical reading, I came across the secret society of Pythagoras, the initiation necessary to it, the Academy of Plato, the Lyceum of Aristotle, and the Roman Colleges, so that, being a Mason, I pondered over the resemblances and wondered if I could establish a connection.

The result is as follows—but their inner secrets are, of course, all lost, as they would not be committed to writing, and only the barest outlines are given of the period of initiation, etc., etc.

To plunge in *medias res*, into the heart of things, Egypt appeared to me to be the place where Freemasonry originated. I came to this conclusion after weighing the evidence of many authorities, and, after making this conclusion, I was pleased to find it corroborated in the *Arcana of Freemasonry*, a book written by Dr. Albert Churchward, which I read after putting my ideas on paper, and though he would go as far as Totemic Sociology, over 600,000 years back and more, I think we are on sufficiently imaginative ground to go back only to civilization of Early Egypt, a great civilization now lost, for the most part, in obscurity; and whose records are only of latter years being brought to light, to see how far the evidence existing bears on our theory.

In the main, Dr. Churchward treats of Egyptology with some fulness, but some of his conclusions have little evidence to support them.

To revert to the year of the old Memphian Kingdom, 4,400 B.C., and have some record of that Egyptian

dynasty, seems almost too extravagant for belief, when we consider that the history of our own country only goes back to 55 B.C., when Julius Caesar came here, and he, writing later, gives some account of the country. Of course, there are records of Greece and Rome and other countries going back much farther than our own, but their civilizations are of modern growth compared with Egypt. Specially, however, taking this civilization of Egypt, I wish to point out that in 3633 B.C., Menkaura built Pyramids, and his reign is noted as an age of art, literature, and also of religion. Of the construction of these remarkable buildings I do not wish at present to deal, yet they are peculiarly interesting and would well repay our private study.

Now, Art and Literature have, in their origins, generally been associated with religious orders, the artist and writer being a member of some religious brotherhood. Consequently, we find temples as the earliest types of architecture, and the king himself having been regarded as a god, the king's palaces and the king's tombs were built with all the skill and beauty the best architects of the time could employ.

We have only to look at our own country in exemplification of this, as our great and glorious cathedrals stand out unparalleled in craftsmanship and beauty.

The priestly castes of early times would, as the only educated people, keep their knowledge, i.e., their power, in their own hands, and only after thorough training (which would not be possible for the poorer and not nobly born people, generally slaves, to attain) would they allow the knowledge of their crafts to be imparted to the neophyte.

From these facts we can conceive that, in the ancient times we are considering, priestly castes would very carefully guard the secrets which gave them so great a domination over their countrymen. Moreover, the pyramids were built according to some mathematical plan, and the entrance to the great pyramid of Egypt, with its inmost recesses, follows mathematical lines, and also the priests of that time were the only mathematicians.

These generalizations lead us to make some enquiry into the religion of Egypt, the condition of its priestly castes, and the influence these factors had on other nations which came into contact with them through commerce or through conquest.

The basis of all early religions was sun worship, and the myths that have come to us concerning them from most peoples are beautiful and extraordinarily spiritual in their meaning when we consider the primitive mind dealing with these matters. They are, in reality, the poetry of the primitive mind. We have the Greek myth of Demeter, the Teutonic myth of Baldur, typifying the apparent death of the earth in winter and its resurrection in spring. The Aztecs and Incas of America had great temples to the Sun God, and the pure gold by which they symbolized the glory of the sun became easily the prey of the conquering Spaniards.

All early literature is full of parables dealing with the influence of the sun on the seasons of the year. Egypt has the great myth of Isis, corresponding with that of Demeter and Baldur. Osiris, the principal god, was the sun, but the favourite worship of the people was Isis, his wife. Isis came to be the moon goddess, and Osiris the sun; Horus, the son, completes the trinity.

Osiris was killed by the spirit of evil, Typhon, the deadly stroke of winter; and Isis, after much searching, found his body, over which she continued to weep until her tears formed the river Nile. Every year her grief is renewed, for every year Osiris dies, and the tragedy is played through again. The body was recovered by the spirit of evil, who cut it up and scattered its fragments all over Egypt. Isis set out on a pilgrimage to seek for the body of her husband, and, after much search, collected most of the remains and buried them at Philae. The cult of Isis centered in this myth, which later played a great part in the worship of the great nations of the earth.

The worship of Isis became enlarged and spiritualized in its best forms until it included all nature. She was "Mother Isis," the mother of all, and a noble inscription was found on all her statues;

"I am that which is, has been, and shall be, and no man has lifted my veil," which embodies the open secret of nature.

Apuleius, in the *Golden Ass*, has preserved a fine hymn to her:

"Thou, whom the Gods cherish and the demons obey, who rulest the world, lightest up the sun, governest the universe, to thee the stars reply, the times return; the elements bow down; flame ascends at thy nod, seeds germinate, women are fruitful."

My fancy would enlarge on the inner meaning of this worship, but as we have a definite end in view—the establishment of the origins of Freemasonry—I wish to point out two inferences which, although the reason for them may not be apparent at this stage, as we proceed these inferences will become clearer.

First, the M——— slain by the evil spirit of his murderers, the search for his body, the rites and mysteries attending his burial seem to be descendants of this early myth, some thousands of years after this myth originated. This connection will become plain when I come to speak of King Solomon.

Secondly, I have always been struck with the insistence on the clockwise movement still in use, which seems to point to sun worship, for it will be perceived that as the sun shines on the dial the shadow passes in that direction throughout the day.

It is, then, to this priestly caste of the cult of Isis that we owe, in my opinion, the origin of Freemasonry. This religious order was the proud possessor of a system of knowledge, symbolical in the main, mathematics being the chief branch, which they guarded zealously lest the power they possessed should become weakened and their secrets possessed by the mass of slaves and the uninitiated.

The history of Osiris was deemed the most solemn and central mystery of their religion, the popular cult was Isis, the inner sanctuary was always that of Osiris.

What the initiation ceremony was like we can only conjecture, but that it was an awe-inspiring business there can be no doubt, for Herodotus, the Greek historian, mentions Osiris with great reserve; evidently he had been taught to be cautious and dared not speak much; and we heard of a Greek philosopher who went through the first and second initiations, but did not venture the third.

The Eleusinian mysteries of Greece will be considered in some detail later, and as they are copied from the

Egyptian, we can form some idea from them what the Egyptian mysteries were like, but for the present let this sketch suffice.

The candidate was divested of most of his clothing, and a chain or rope of some kind placed around his neck. ⁽¹⁾ The chain or rope was a symbol that the candidate was being led from darkness to light, from darkness to the inner knowledge of the supreme Osiris. The candidate was blindfolded and was then led to the door of the temple. Arriving there, he requested admission, and the watcher demanded "Who is he?" He answered, "The kneeler." He was then given a password and admitted. What passed therein must ever remain a sealed book, but we know the light was given to him. Finally, after many years' instruction with further different rites and ceremonies, he was admitted a full member of the priestly caste, i.e., provided he survived. Certainly there were signs given to him, and he was led to the confines of death, where he saw a great light. We have what may be called some adumbration of this. ⁽²⁾ There are characteristic aprons on some of the figures pictured on Egyptian monuments very like Masonic aprons; they are triangular in shape.

Now, it will be asked, how can this remote priestly caste be connected with modern Freemasonry? In answer to this we must trace, as concisely as possible, its connection, i.e., the influence of its priestly caste and knowledge, persisting through nations and civilizations through some 3,000 years.

Commencing with the V.S.L., we find that Abraham passed into Egypt because of the famine in the land of Canaan, and there passed his wife off as his sister. If the narrative is to be relied on, he must have had some knowledge of the Egyptian language, for he could scarcely have conveyed by signs the intimate conversations which must have taken place. Indeed, some people regard the Hebrew race as ethnologically the same as the Egyptian, and one can only read some close affinity between the two races if there has to be given any reasonable credence to the patriarchal history of Genesis.

I understand that a missionary from East Africa has found hidden away there a tribe with Jewish customs, ⁽³⁾ and this may possibly make the Egyptians an older Hebrew race.

Isaac, Abraham's son, follows in the exact footsteps of his father, but as the years roll on to the time of Joseph, who is sold as a slave to Potiphar, there is a complete migration of the descendants of Abraham into the land of Egypt, where they remain until the exodus under Moses, about the XII century before Christ.

In Moses we have a great character and a great leader. Around his birth, as around all great heroes of antiquity, there is a halo of the miraculous. He is born as a result of prayer, is saved from the general fate of Jewish boys, is reared in the palace of Pharaoh, the great Rameses II., who was also a great builder, is taught all the wisdom of the Egyptians and, consequently, must have been initiated and passed through all the various degrees, even to the highest. This appears most evident when he is the chosen leader of the chosen race appearing before the next Pharaoh, Menepthah, and trying to convince that monarch that the Hebrews must be a separate

race, in a separate country, worshipping one God, the omnipotent Jahveh, in the country of the promise.

The signs given by the Great I AM at the burning bush are copied by the Egyptian priests, and they are able to work similar miracles to him in bringing plagues upon that recalcitrant monarch, but Moses went beyond them when the power of the Great I AM entered into his soul: there must be some connection between the two, the Jewish leader and the cult of Isis.

We hear something about Moses in the R.A. But what I especially point out here is the connection of the inner sacred mysteries of the builder priests of Egypt with Moses, and as Moses is affirmed to be the founder of that peculiar and cultivated sect of the Essenes, Christianized about 40 A.D., which continued to the IVth century A.D., we can see how the chain goes on uninterrupted from his time. Of this later, when I come to consider that sect in ordered sequence.

Having shown the connection of Moses with the Egyptian rites, we shall next consider what should have come about two centuries earlier than the exodus, the introduction of the Eleusinian mysteries into Greece, about the year 1400 B.C., during the reign of Erechtheus, who is said to have brought them from Egypt, and we shall see how closely they are allied in mystical teachings with the Egyptians—form some idea from their ritual of the ritual of the cult of Isis, though of their special signs and the methods of giving them we are still in the dark—and also in general terms form some idea of what takes place in their esoteria.

Instead of Isis we have Demeter, who has the same attributes as Isis, the guardian of fertility: instead of Osiris we have Persephone, whom Pluto captures and removes to Hades, hence the search of Demeter or Ceres through the world, as the search for Osiris and the search for H.Ah.

The mysteries of Dionysius or Bacchus are of the same family type. He specially tends the fertility of the vine, but to go into all these similar and beautiful conceptions would take too much time.

ELEUSINIAN MYSTERIES

The Eleusinian mysteries were divided into two parts, the lesser and the greater; the lesser were, of course, first taken, and then the greater, involving lustration (purification or preparation), initiation, and perfection. Those who were initiated bore the name of Mystae. They had to take an oath of secrecy, with all the attendant ceremony, similar, I suppose, to what we know, and with penalties not only attached thereto, but carried out if the oath were violated. They then had to wait a year, during which period they received sufficient instruction to be able to understand the greater mysteries into which they would eventually be initiated. They were not allowed into the Sanctuary of Demeter, but remained during the solemnities in the vestibule. The greater mysteries stretched over nine days, and before the ceremonies began officers were appointed to examine all candidates so that only those properly qualified were allowed further approach. When the examination was thoroughly and exhaustively completed, the oath of secrecy was again administered and the holy mysteries were read out of the Petroma, a sacred book, so called because it consisted of two stones closely jointed together. Then the candidates were asked certain questions, and they returned answers in a set form, after

¹ A good book to read in connection with what I have been saying is Pater's *Marcus the Epicurean*.

² Vide Apuleius—*The Golden Ass*.

³ Vide *The Daily Mail*.

which they underwent a new purification and had to drink from a cup some liquid similar to that given to Demeter on her visit to Eleusis. They were then led through the darkness of the night into the lighted inner sanctuary, where they were allowed to see what none but the fully initiated ever beheld. This was a kind of mystic vision, accompanied by a prescribed discourse from the chief priest, and then they were dismissed with the words, "Watch, abstain from evil"—a warning voice lest they should betray the secrets committed to them.

The fundamental principle of the system seems to have been, as in all cognate mysteries, a deity who suffers and dies, triumphs over death, and has a glorious resurrection; somewhat varied in form, but similar to a speculative story known to us—these schools of mystery were principally conspicuous for the teaching of virtue and the practice of benevolence.

The cult of these mysteries lasted for many years in Greece, and had some influence on the Roman Collegia, through which, it is said, Masonry was introduced into England during the period of Roman occupation. This is one of the theories adopted for the arrival of Freemasonry into England; there is another more important, but of these later.

Considering further the influences of Egypt on Greece, we have some very interesting data more or less confirmed, but, in any case, very interesting. Thales, 646 B.C., the first of the early Greek philosophers, the first to predict an eclipse of the sun, a great mathematician, who first tried to get at the origin of matter apart from the mythic element, is reported to have received his mathematical training in Egypt, and, if so, he must have been initiated into the Egyptian rites. His influence is most felt on those succeeding him, and, consequently, we must leave him to consider his greater successor, Pythagoras, 570 B.C., with whose name most of you are familiar.

PYTHAGORAS

He was, undoubtedly, the greatest of the early Greek philosophers, a skilled mathematician, and the founder of a secret brotherhood.

His travels had carried him to Egypt, and, whilst there, he must have been initiated into their secret rites, for his own society resembles them in many points.

His history is haloed with legend and with wonderful stories and miracles which need not detain us, and a very short account of the order founded by him in Italy must suffice.

His society was moral and intellectual, and bore the impress of a priestly caste, as might be expected from his own initiation in Egypt. Uniformity and strictness were its groundwork. Before admission to the order the members had to go through a probation of five years, during which time they had to keep silence, or, at least, indulge in no idle or unprofitable talk. Their clothing, their food, their occupations, their rising up and lying down, were all determined by rule. Ascetic practices were indulged in. Animal food was forbidden (*vide* customs of Jews and Egyptians). Each hour had its allotted task. Homer and Hesiod were learned by heart. Music, i.e., general studies, were continually practised. These were preliminary to the study of mathematics and the great rites, which were similar to the Eleusinian, and, consequently, the Egyptian.

This secret society increased in numbers until, finally, it was scattered by force, because it was mainly aristocratic and, therefore, hostile to the democratic ideas of Grecian peoples. Pythagoras is supposed to have been killed in one of these tumults.

Thus, in his celebrated order, we have a second chain in the development of the Masonic idea leading to Rome and the Roman Collegia.

Coming now to craft Masonry, as founded by King Solomon (1014 B.C.), we must notice this important point—that its ritual, in the main, follows the general ideas of the rituals of the cults of Isis and Demeter. There is the search and the finding, the mysterious solemnities, symbols and signs, in connection with them and the establishment of an operative brotherhood in connection with the building of the Temple, speculative otherwise.

How are we to account for these resemblances? We can do so in three ways:—

- 1) either there must have been similar rites transmitted by Moses through the priesthood, or
- 2) to the Essenes, or
- 3) to Solomon through his commerce with Egypt.

Regarding the first, i.e., the priesthood, there is no data by which, so far as I know, we can establish the connection; (2) the Essenes had a ritual similar to that of Freemasonry of which I shall speak in a moment; and (3) Solomon married an Egyptian princess, and in his later years wandered from the true God. The Pharaoh of Egypt had captured Geber, and had given it to Solomon; also Solomon travelled extensively in the land of Egypt. Taking all these things together, it seems very probable that, Solomon being a great and powerful monarch, allied by marriage with the Egyptian house, he would have known something of the ritual of Egypt. Also being an absolute Eastern monarch, a learned writer as well, the peculiar ritual of the Essenes would have a fascination for and would be known by him. Through Egypt, then, in both cases, he would have the necessary formulas for his Masonic order, and as we are well acquainted with the ritual of the Masonry founded by Solomon, we can now advance a step in our discussion.

THE ESSENES

With regard to the Essenes, they form a most interesting and mysterious problem, but a most difficult problem to solve (De Quincey). It can only be touched upon here. It has already been mentioned that they were supposed to have been originated by Moses (Philo). They regarded the inspired law of God with the utmost veneration, their highest aim was to become temples of the Holy Ghost, and in the name of God perform miracles. They had all things in common; they were strict as regards abstinence from flesh foods, they prayed before sunrise with their faces turned to the sun-rising, and between labour and refreshment they had a baptism of cold water.

According to Jewish tradition they had four degrees of purity:—

- 1) The ordinary purity required of every worshipper in the temple.
- 2) The higher degree of purity necessary for eating the heavenly offering.
- 3) The still higher degree of purity for partaking the sacrifices.

4) The degree of purity of those who sprinkle water absolving from sin.

The novitiate was of two stages, which extended over three years before the candidate was fully accepted. The first stage lasted twelve months, when the novitiate had to hand all his money over to the common treasury, and where he received a copy of the ordinances, also a spade, apron and white robe. He took an OB. which contained the following points:—

- 1) Love to God.
- 2) Merciful justice to all men.
- 3) Purity of character.
- 4) Strict secrecy.
- 5) Perfect openness with the members of the order.

In all there were eight stages, and the candidate finally became an Elias or Elijah, the forerunner of the Messiah. It has been argued that Christ Himself was an Essene, and the sons of the prophets mentioned in the Bible appear very akin.

The Essenes, as a body, became Christians about 40 A.D., and have been traced as far as 400 A.D., after which they fade into obscurity.

The three great lights of the doctrine of the Essenes were Love of God, Love of Virtue, Love of Mankind, symbolically expressed by the Bible, Square and Compasses. So that in essentials they were very like our own order; the worship of the one true God had taken the place of the cults of Isis and Demeter, yet the rites remained similar to those of Greek and Egyptian secret societies. Philo, Pliny and Josephus all agree in ascribing to them time-immemorial antiquity, and they are especially interesting to us, as their chief doctrines are the same as those which the Culdees called the three great lights of the Lodge.

THE CULDEES

With the Culdees we come to England, and so we have traced the succession of Freemasonry from the early Egyptians, through the Jews, Greeks and Romans, through the Essenes, i.e., through thousands of years, to our own country.

I have not time to speak of the Roman Colleges, yet these are interesting because through these guilds comes another artery leading to England. However, I must leave them and speak in as brief a manner as possible about Freemasonry in England as practised by the Culdees.

In short, the Culdees were monks and clerics of the Celtic church, perhaps from St. Columba; at any rate it was the Christianity that came through Ireland and Scotland (Iona) and not through Rome. In the eighth century, after the dispute between the two branches of the church was settled, they merged into the Roman body. It is interesting to note that the Canons of York were styled Culdees in the reign of Athelstan, and it is at York that Athelstan founded the first English Lodge, in 928 A.D. The Culdees had their secret rites, and because they were secret many stories became rampant that in secret they had human sacrifices. No strangers were admitted into their secret enclosures, none but those who were in some manner initiated. The universal condemnation of this secret society was because it was secret, and not because they were evil men who formed it. Many learned commentators connect their system with that of the Essenes, the Roman Colleges and the Eastern teaching of the Phoenician confraterni-

ties, and though we have no actual evidence of the signs and symbols they used, there must have been some marks by which they knew the initiated from the popular world. As the Essenes, they performed the double service, service to God and service to man (charity). St. Leonard's Hospital, at York, contained a master or warden and 13 brethren, 4 secular priests, 30 choristers, 2 schoolmasters, 206 beadsmen and 6 servitors.

The building (operative) Masons of England may have been more directly connected with the Roman Colleges through Constantinople, but that argument is not essential, and only gives confirmation of a general system of Masonry, but it is through the Culdees that we come to the first English Lodge (Athelstan).

Athelstan in his march against Scotland, 936 A.D., halted at York and asked the Culdees to pray for the success of his expedition, and on his return thither gave thanks to God. He granted them for an endowment a thrave of corn from every ploughland in the diocese of York. The Culdees had Lodges in many parts of England and Scotland, as the sequel shows, but we must remember the cult of the Roman Colleges was also known. We have no time to work this out, and must hasten on with the general trend of the argument.

ST. ALBAN *et seq.*

Before Athelstan founded the Lodge at York, St. Alban, who suffered martyrdom for the Christian faith, and who was also a great friend to Masons, obtained a charter from Carausius, the Roman Governor, to preside over a general council at which many new members were received into the fraternity and assisted in building many churches of the period. In the sixth century St. Austin placed himself at the head of the order, and founded the cathedral at Canterbury, in the year 600 A.D., Rochester in 602, St. Paul's in 604, and Westminster Abbey in 605.

No doubt many of you have seen on the stones of the oldest parts, Masonic marks. The order was employed in building castles, abbeys and cities during the period of the Saxon heptarchy, and the fraternity found a great protector in Alfred the Great. After the reign of Athelstan the Masonic fraternity was patronized by the Sovereigns of England in succession, especially by those interested in architecture and the creation of those splendid buildings which are of great interest to the present day, i.e., what is left of most of them.

In Edward II's reign, many of the colleges of Oxford and Cambridge were built by the fraternity under Stapleton, Bishop of Exeter, who was appointed Grand Master in 1307.

Edward III. revived the antient charges and encouraged the order, which continued to flourish and increase down to the time of Henry V., when Henry Chicheley, Archbishop of Canterbury, was Grand Master.

During Henry VI's reign the order entered upon troubled waters, as we might expect, from the Civil War, "the Wars of the Roses" then raging, and also the Bishop of Winchester did his best to overthrow the order on account of the secrecy of its proceedings. A few years later the Church of Rome, for the same reason, issued its fiat against the Masonic order, and subjected its members to the ban of excommunication, which order has been readopted in recent times. However, after the death of Beaufort, Bishop of Winchester, Masons were again received into favor.

Henry VI. had been initiated in 1442, presided over the Lodges in person, and used the Masons in building Eton and several Cambridge colleges.

After the turbulence of Henry's and the succeeding reigns which had interrupted this prosperity, it revived under Henry VII., who, in 1502, as Grand Master, opened a Lodge in the palace.

In Henry VIII's reign Wolsey was appointed Grand Master and was succeeded by the Earl of Essex and other noblemen.

Under Elizabeth this office fell into abeyance for a time, until later in her reign Sir Thomas Sackville was appointed Grand Master.

On the accession of James I Masonry flourished both in England and Scotland, Inigo Jones, the celebrated architect, becoming later Grand Master in England. Sir Christopher Wren was also an illustrious Mason and a member of the Lodge of Antiquity for 20 years but during the Revolution Masonry declined and made no considerable progress until the reign of George I.

A crisis had arrived in the history of the Craft, and it was decided that the privileges of the order should not be confined to Operative Masons, but that people of all professions, provided they were regularly initiated, should be allowed participation in them. With this view predominant there was formed the Grand Lodge of England, 1717, the bi-centenary of which was commemorated 23rd June, 1917, at an especial Grand Lodge

at the Royal Albert Hall, presided over by H. R. H. The Duke of Connaught and Stathearn, K.G., Grand Master.

The original constitutions were established on the basis of the revised jurisdiction, and the ancient landmarks of the order were carefully preserved. Then, as free and speculative Masons, men were admitted to the order, the tools and implements of the Craft were used to illustrate the moral and religious duties so well known to Speculative Masonry.

Such, Brethren, in short, is the continuity of Freemasonry from the most ancient times down to the present Grand Lodge of which we have definite records. The chain has been unbroken, and there have been many more chains than one going through different civilizations, but all parts of the one grand chain. May the knowledge of this help us to regard our Masonic landmarks with more reverence, and indelibly impress on our hearts those great principles which have had prominence in all ages of the Masonic Brotherhood,—Brotherly Love, Relief and Truth.

[Freemasonry being today a purely speculative science such research or suppositious speculation as the above of the chain of events linking the fraternity as we know it to the past is of interest to all students of history. The thesis is expounded with clarity and while our erudite English brother does not claim literal accuracy he has done the Craft a service in putting before it some useful historical information]—ED. CRAFTSMAN.

BUILDERS

by SAMUEL HENRY LONGLEY

An architect sits in his study and pictures spiritually the vision of a great building that has been given to him by the Great Architect of the Universe. Slowly this design takes shape until every least detail is perfect. Then it is carefully put on paper so his helpers can work out the full plan from which the carpenters and masons can erect the material structure of wood or stone. Many factors may hinder the real work of building. There may be delays in getting needed material, labor troubles may perhaps delay, severe weather may interfere with construction but at last the perfect building stands before the public and the whole is praised.

Freemasons look to the Great Architect of the Universe for their guidance in the erection of their building of the true Brotherhood of Man. He has a perfect spiritual plan that is being worked out and we as His helpers are doing our part in this great work. Hindrances of many kinds come up that seem to delay this work yet we may be sure that the perfect design is being steadily worked into the perfect whole. Carpenters and masons at work on a material structure need not worry when delays seem to hinder the work. We, Freemasons, need solely trust in the wisdom and power of our own Great Architect.

The full design of the architect of any material building must be worked out in sections and placed on blue prints for the use of those who are to do the work of erection. Just so far as these workmen follow

closely the various plans given them for their guidance will they bring perfection into the results. If the blue prints are not followed some imperfection will be seen in the result that needs correction before the perfect building stands in full view. The Great Architect of the Universe has given to His children of the Brotherhood of Men rules for their guidance in the erection of His spiritual structure. As we follow these rules closely we will produce perfect results.

Brother R. J. McLaughlin uttered helpful thoughts when he wrote in his poem of "The Cornerstone," the following lines:

There are works of loving kindness and of charity and good

And a structure to be builded with the stones of brotherhood,

For this mighty Temple's fabric is an empty, mocking shell

Unless within there be built a shrine of souls as well.

Take heed, then, Master Craftsman, when this Temple shall arise

With its brave and gleaming towers pointing grandly to the skies.

Let yourselves compose the structure, let yourselves the Temple be,

That shall stand in great proportions unto all Eternity.



FEBRUARY ANNIVERSARIES

Ole Bull, a Norwegian violinist, was born at Bergen, Norway, February 5, 1810. During his American tour he visited the Lodge of St. Andrew, Boston, Mass., and a few days later gave a concert in New York for Masonic charitable purposes.

Alexander Herrmann, noted magician, was born at Paris, France, February 11, 1844, and was buried Masonically at New York City, in 1896.

Woodbridge N. Ferris, Governor of Michigan (1913-16) and U. S. Senator from that state, was made a Mason in Big Rapids (Mich.) Lodge No. 171, February 12, 1891.

Fay Hempstead, 33d., who was crowned Poet Laureate of Freemasonry in 1908, received the 32nd degree at Little Rock, Ark., February 16, 1894.

Samuel Gompers, president of the American Federation of Labor, received the 32nd degree at Washington, D.C., February 10, 1906.

Gen. Clarence R. Edwards, Commander of the 26th Division, A.E.F., in the World War, was made a Mason in Euclid Lodge, Boston, Mass., February 26, 1921. He died in that city, February 14, 1931.

John Smith, member of Mount Moriah Lodge No. 155 of Philadelphia, Pa., who during his lifetime endowed a Masonic Home for Boys, died in that city February 8, 1929. In his will he left over a million dollars to the Grand Lodge for its Masonic Homes.

Ibra C. Blackwood, 32d., Grand Master of South Carolina (1931-33) and Governor of that State (1931-35), died at Spartanburg, S.C., February 12, 1936.

Rear Admiral Henry T. Mayo, Commander-in-Chief of the Atlantic Fleet during the World War and a member of Burlington (Vt.) Lodge No. 100, died at Fort Smith, N.H., February 23, 1937.

Ashton C. Shallenberger, Governor of Nebraska and a member of Harlan Lodge No. 116, Alma, Nebr., died at Franklin, Nebr., February 22, 1938.

LIVING BRETHREN

Admiral Sir Lionel Halsey, Provincial Grand Master for Hertfordshire, Eng., was born in London, February 26, 1872.

William W. Howes, 1st Assistant Postmaster General under the present administration and a member of the Commandery at Huron, S. Dak., was born at Tomah, Wis., February 16, 1887.

Dr. William Moseley Brown, 33d., Past Grand Master of Virginia and a member

of both York and Scottish Rites, was born at Lynchburg, Va., February 27, 1894.

James F. Hinkle, 33d., former Governor of New Mexico and a member of the York Rite, received the 32nd degree at Santa Fe, N. Mex., February 22, 1895.

Walter H. Newton, former U. S. Representative from Minnesota, received the 32nd degree at Minneapolis, Minn., February 27, 1929.

ANNUAL CONFERENCE PROGRAM

Nine subjects will be discussed at the Grand Secretaries' Conference in Washington, D.C., on February 22nd, the program recently released for publication reveals. Secretaries from Grand Lodges throughout the country are expected to attend the one-day meeting to be held at the Hotel Raleigh.

The subjects selected and the grand secretaries who will lead the discussions are: "The Value of Inter-jurisdictional Visitations," by O. Frank Hart of South Carolina; "Should Not Symbolic Masonry Have a Definite Objective?" by Arthur Mather of Missouri; "How Can We Save the Delinquent Brother?" by Matthew Galt, Jr., of Pennsylvania; "The Value of a Yearly Program for Lodges," by A. E. Orton of Kentucky; "What Part, If Any, Should the Fraternity Play in Training the Youth of Our Country?" by Charles H. Johnson of New York; "Is Masonry Too Cheap?" by Thomas E. Doss of Tennessee; "Can or Should Lodge Secretaries Cooperate with Secretaries of Other Masonic Bodies by Furnishing Information Regarding Suspensions, Demits, etc.?" by Walter L. Stockwell of North Dakota; "Should Any Portion of a Year's Dues Paid in Advance be Refunded When a Brother Takes a Demit?" by D. Peter Laguens, Jr., of Louisiana; "What Consideration Should Be Given Visitors from Recognized Foreign Lodges Which Have Been Closed?" by Frederick W. Hamilton of Massachusetts.

RELIGIOUS EDUCATION

DISCUSSED AT

WHITE HOUSE CONFERENCE

Delegates to the White House Conference on Children, which met in Washington, D.C., on January 18th, 19th and 20th, made a number of recommendations, but discussed the question of religious education without arriving at any conclusions. The religious issue was also taken up by President Franklin D. Roose-

velt in his address to the Conference on the night of January 19th.

The President said that religion helps to give children an appreciation of the richness and fullness of life, but urged that the problem be taken up with an eye both to "the wisdom of maintaining the separation of Church and State and the great importance of religion in personal and social living."

The question of separation of Church and State, guaranteed by the Constitution, is becoming increasingly important. According to some observers, the growing tendency is to ignore the definite lines dividing these two institutions. The immediate protest of many Protestant church leaders against the appointment of Myron C. Taylor as President Roosevelt's "personal representative" to the Pope shows that many believe this to be a manifestation of this tendency.

Strict adherents to the policy of separation of Church and State are particularly anxious that the public school system be kept free from church control, and believe that extreme care should be exercised in instigating any changes that may break down the barriers. They believe that the old method of a scripture reading followed by a hymn and a prayer is sufficient, and that the actual teaching of religion should be left to the church and home.

Among the recommendations passed by the Conference was one urging the continuation of federal aid so that inequalities in educational opportunities throughout the country "gradually would be eliminated." The recommendation was contained in a report prepared by the Children's Bureau of the U. S. Department of Labor, and was endorsed by the Conference. The report complained that the educational effort of the country is being concentrated on "groups having the fewest children and least on groups that are replenishing its population." The report also points out that cities, with more wealth, have fewer children than rural areas, and recommends the redistribution of money through federal aid to equalize educational opportunities.

Critics of the report believe that it is impossible to equalize these opportunities by this or any other method. They warn that redistribution through federal agencies means government control, and that the cause of states' rights, already threatened by the increased number of federal interests, will suffer another severe blow.

It has been pointed out that the equal-

ization of taxes—a necessary step in supplying equal opportunities—is impossible without federal control. At present each state is able to distribute its tax burden to fit its own peculiar needs and problems. Where one state may exempt homesteads, another may levy a heavy tax—an example of these differences.

102-YEAR-OLD CANADIAN MASON

In September, 1939, Daniel McDonald, 102-year-old Mason from Tres Pinos, Calif., received a gold button signifying seventy-five years membership in the Masonic Fraternity. On January 6th, the Grand Lodge of Nova Scotia, under whose jurisdiction Mr. McDonald first joined the Order, presented him with a beautiful jewel in commemoration of his seventy-five years of service.

The presentation was made in Mr. McDonald's own home at Tres Pinos. In the absence of any Grand Lodge member from Nova Scotia, Roy Hale Davis, 32d., Inspector, 55th Masonic District of California, officiated. Only friends and members of Mr. McDonald's family were present. The brief ceremony was followed by a luncheon.

BIRTHDAY

The National Observer, Masonic newspaper published in Minneapolis, Minn., started its forty-first straight year of publication with its January 6, 1940, issue. It is one of the oldest publications in the United States specializing in news of Masonry and the Order of Eastern Star. H. E. Soule is editor and publisher of *The Observer*.

PORTLAND 33° MASONS MEET

Thirty-third degree Masons of Portland, Ore., observed the birthday of the late Grand Commander Albert Pike, 33d., with a dinner on December 29th. Thirty-five 33rd degree Masons attended, the largest number in the 45-year history of the dinner.

Louis G. Clarke, 33d., Inspector General in Oregon of the Southern Supreme Council, presided, and Wallace McCamant, 33d., Grand Cross, delivered the evening's address.

FINNS TOAST THEIR HOMELAND, RUSSIANS DECORATE TREES

Helsinki citizens gathered behind darkened doors and windows New Year's Eve and, at the stroke of twelve, drank a one-word toast—"Finland."

The press and radio in Russia reviewed events of the past twelve months as a year of Soviet triumphs. Pravda, official news agency, maintained that "as formerly, the Soviet Union firmly maintains a policy of peace."

Since Christmas is banned by the Soviet Government, Russians decorated traditional Christmas trees to welcome in the New Year.

RELIEF OR INSURANCE

Editor MASONIC CRAFTSMAN,
Dear Mr. Moorhouse:

Please express to Mr. N. H. Atchinson of Portland, Oregon, our appreciation of his paper, "Relief or Insurance" in the January issue of MASONIC CRAFTSMAN.

We have been trying to teach the same thing in Tennessee for the last 15 years and we can appreciate so much his article.

With sincere good wishes, we are

Sincerely and Fraternally,

L. C. CONNELL, Supt.

Masonic Widows and Orphans Home,
Nashville, Tenn.

January 24, 1940

GERMANS PERSECUTE JEWS

London Jewish societies report that Jews have been shot and tortured in Poland by the victorious Germans, basing their stories on information that recently filtered out by way of the relief headquarters for Polish Jews established in Paris.

Synagogues have been burned, and hundreds who tried to protect them shot by German police, according to reports. The situation around Lodz, a storm center during the German conquest, is described by an eyewitness as being particularly bad, with one Jew reported buried alive when he resisted Nazis.

It is claimed that Germans are making a ghetto out of the Lublin area, with 30,000 Jews added to the original 35,000 who inhabit the district. Information reportedly gathered from German police records tells of innumerable suicides among the Jews, while hundreds are said to have been shot for "resisting arrest."

PRESIDENT SENDS PERSONAL REPRESENTATIVE

TO POPE PIUS

The appointment of Myron C. Taylor, present head of the Inter-governmental Refugee Committee and former chairman of United States Steel, as President Roosevelt's "personal representative" to Pope Pius XII, will make him the first representative since 1867 to go to the Vatican for conference. He goes to Rome some time within the next few weeks to discuss with the Pope methods of promoting peace in Europe. Mr. Taylor is an Episcopalian.

White House Secretary Stephen Early stressed that Mr. Taylor goes only as a representative of the President to the Pope, not as an envoy from the U. S. Government to the Papal State, but many believe this is the first step toward the establishment of formal diplomatic relations with the Pope.

It is well to remember that the present Pope, when he was Secretary of State for the Vatican, is alleged to have been responsible for the Vatican's support of the Franco rebels in the destruction of

the Loyalist Government in Spain, and also supported Italy in its destruction of Ethiopia. After the Italians had conquered, all Protestant missionaries were driven out of the country.

NINETY-FOUR

Charles Shields of Salt Lake City, Utah, who was 94 years old on January 17th, has been a Mason for 65 years and a member of the Scottish Rite Bodies for 56 years.

He has served as Grand Tyler of the Grand Lodge of Utah for 21 years, and tiler of his own lodge, Acacia No. 17, since it was instituted 28 years ago.

STRONG-ARM TECHNIQUE

A French "Yellow Book" of diplomatic reports, issued late last December, charged that Germany used gangster methods to force President Emil Hacha of Czechoslovakia to sign over his country to the Reich in the spring of 1939. The French claim Hitler threatened the bombardment of Prague, and used other similar threats to force Hacha's surrender.

This is the large scale use of methods long practiced by American gangsters, who force tribute from business men by threatening personal violence, or violence to members of their families, and the wholesale wrecking of plants. German publications have long ridiculed America for tolerating such high-handed methods.

LONDON ANNUITIES

At a meeting of the management of the Royal Masonic Benevolent Institution held in London, Eng., on November 8, 1939, it was disclosed that eighteen persons of this institution had passed away since the last meeting of the committee—ten Masons and eight widows. These eighteen persons had received full annuity while connected with the institution.

One Buckinghamshire Mason was helped to the extent of almost \$8,000, and a widow from Hampshire and Isle of Wight had received nearly \$7,000.

SPENDING 6 MILLION

POUNDS DAILY

An article written by Francis Lewcock, Special Prizeman in Stock Exchange Practice of the London Chamber of Commerce, published in the *London Freeman*, says England is spending about 6,000,000 pounds a day for war purposes, but, since most of this goes for wages spent on British-made goods, it is probably not as bad as it sounds. He points out that as long as this money is not spent abroad, it becomes little more than a national bookkeeping entry. He estimated that only about one million pounds per day is being spent for foreign goods.

The English writer says he does not

consider it of much importance what the United States does in this war, because the material aid America could give is strictly limited. Of much greater importance is what the American people think, and Mr. Lewcock believes England should make an attempt to put the British case more fully before the United States.

Mr. Lewcock praises America's reporting methods, saying more can be learned about the conduct of the war in Europe through American magazines than through British publications. He was particularly interested in the German photograph of the air raid on the Firth of Forth which was published in a United States magazine.

DEDICATION

Homer A. Benjamin, Grand Master of Masons in Iowa, various other Grand Lodge officers and local Masons, dedicated two new lodge halls in Iowa during November. Dedication ceremonies were held at Independence on November 22, 1939, and at La Porte City on the following night.

In the ceremony at La Porte City, Grand Master Benjamin stressed that Masonry is individualistic as well as social. He pointed out that each Mason has peculiar characteristics which fit him for a particular place in the Masonic spiritual temple, and urged all Masons to divest their minds and consciences of all the vices and superfluities of life.

VETERAN

Dr. John McLean, Past Master of two Illinois lodges and present member of Florida Lodge No. 309, Hartford, is Michigan's oldest Mason. Doctor McLean is 100 years old and was made a Master Mason in Kingsley, Ontario. He came to this country as a young man to study medicine and has taken an active part in Masonry throughout his life.

THE GREATEST DISCOVERY OF THE ROYAL ARCH

The greatest discovery yet known to man is God. The discovery of Truth is man's most sublime science. "I am the Way, the Truth and the Life," says the revealed Word.

The largest telescope in our country at the time of its erection was the Lick, the diameter of the glass being thirty-six inches and located in Northern California. The next largest is the Yerkes, the diameter of the glass being forty inches and located on Lake Geneva, Wisconsin. The next largest is the Mount Wilson, the diameter of the glass being one hundred inches and located in Los Angeles County, California. Man's final effort to penetrate space is through the two hundred inch telescope now being erected on Mount Palomar, a mountain one mile high near the City of San Diego, California. This glass will penetrate space to

the enormous speed of 186,500 miles a billion light years. Light travels at the enormous speed of 186,500 miles per second. This means that the universe will be penetrated more than one billion light years or nearly six sextillion (5,881,454,000,000,000,000,000) miles. With all this marvelous knowledge, man is introduced only partially to the immensity of the physical universe. Not even does it reveal the ineffable Name of Deity. We turn from science to the Royal Arch Degree to get His name, J.-H.-V.-H. What a discovery after such a long search!

WHO'S WHO IN LOYALTY LODGE, JAMAICA PLAIN

Right Worshipful James Keltie met the world in East Boston on April 4, 1866. We believe he must have been weaned on the square and compasses, for he has participated in the impressive number of Masonic activities listed below. Jim has always been one of the most loyal and popular figures at our meetings and we are proud to have this opportunity to say so. He has enjoyed married life for forty-six years and has a daughter and three sons who have presented him three grandchildren to dote over. Jim is a dentist and keeps his figure trim by wallowing, with fancy gestures, a little white pellet across the greensward in true Scottish style. His Masonic activity includes:

Raised in Eliot Lodge, June 19, 1895
Worshipful Master of Eliot Lodge 1902-4, District Deputy 1911-13
Honorary member of Eliot Lodge
First Worshipful Master of Loyalty Lodge under dispensation from the Grand Lodge 1920-1. First honorary member of Loyalty
High Priest Mt. Vernon Chapter 1912-13, District Deputy G.H.P. '38
Thrice Illustrious Master Boston Council 1918, Deputy Grand Thrice Illustrious Master 1935
Commander St. Bernard Commandery No. 12, 1919
Honorary member of Cryptic Council of Newtonville
Grand Master of Ceremonies Grand Council 1932-3-4

SEVENTY-FIVE YEARS A MASON

Eighteen present and past Grand Lodge officers, twelve District Masters, and other prominent Masons were present when Catskill Lodge No. 468, Catskill, N. Y., awarded a gold bar symbolizing 75 years a Master Mason to John L. Driscoll. The veteran Catskill Mason, though 102 years old, took an active part in the proceedings.

Congratulatory messages were sent Mr. Driscoll by President Franklin D. Roosevelt, Governor Herbert H. Lehman of New York, Owen D. Young, Chief Justice Fredrick E. Crane of the New York Court of Appeals, and others.

Mr. Driscoll was made a Mason in Poughkeepsie Lodge No. 266 in 1864,

and affiliated with the Catskill Lodge in 1897.

Twenty-five New York Masons recently received 50-year service medals in commemoration of half a century of Masonic work.

APPOINTMENTS

Two Deputies of the Supreme Council have been appointed by Grand Commander John H. Cowles to fill existing vacancies. They are Haslett P. Burke, 33d., of Denver, Deputy in Colorado, and Charles Nelson, 33d., of Nashville, Deputy in Tennessee.

The following changes have been made in the Tableau of the Supreme Council: Robert S. Crump of Virginia, Acting Treasurer General, as well as being Grand Minister of State; Louis G. Clarke of Oregon, Grand Chamberlain; Charles A. Moffett of Alabama, First Grand Equer; Sanford G. Donaldson of South Dakota, Second Grand Equer; Charles F. Buck, Jr., of Louisiana, Grand Standard Bearer; Walter C. Temple of Texas, Grand Sword Bearer; Dr. Claud F. Young of Kansas, Grand Herald; C. F. Kleinknecht (Honorary), Acting Secretary General.

AFTER-DINNER SUGGESTIONS

After-dinner speeches, long a major problem in the United States, apparently trouble Englishmen just as much. An article published in *The Freemason*, London, Eng., discusses the evil at some length, and offers a few suggestions to speakers that, if heeded, might take some of the boredom out of banquets, Masonic and otherwise:

1. Look at the clock, and do not talk for more than four minutes.
2. Be prepared.
3. Do not tell a humorous story. As *The Freemason* comments, jokes that may amuse the family seldom are as funny when told to an audience, and the speaker may set a precedent for the evening, with the result that the audience must listen to an endless series of poor jokes.
4. Speak up, do not whisper or let your voice trail away at the end of each sentence.

Masons, when calling upon an Initiate for a toast following an initiation ceremony, are warned:

1. Do not say you are sure he has been deeply impressed by the ceremony. It is much better that his reply should be spontaneous and not dictated to him.
2. Do not ask him to give his first impressions; this is not fair, either to him or the lodge.
3. Do not be content with vague platitudes such as "the high principles of Freemasonry," "the more you put into it the more you will get out of it," etc. Tell him something definite about the history, symbolism, or teaching of the Order.

NORTH DAKOTA MILD

Persons who think of North Dakota as a cold bleak state where everyone "packs a six-gun" are corrected by an article in the December issue of the North Dakota *Grand Lodge Bulletin*. The Masonic publication points out that North Dakota is one of the finest agricultural states in the Union, and the mean average temperature so far this winter has been high enough to compete with states much farther south.

In proof that North Dakota raises more than its famous wheat, the *Bulletin* cites the list of championships carried off in other crops by farmers from that state. First prize for Yellow Dent corn for the region comprising northern Michigan, Wisconsin, Minnesota, South Dakota, Montana and North Dakota, was won by a Sargent County farmer.

Other championships include firsts in flax, Durham wheat, sweet clover, alfalfa, and a first by a Hastings girl in all classes of the individual division of the National 4-H Club judging contest. She competed against sixty-eight boys from twenty-three other states.

North Dakota Agricultural College also won reserve grand championship honors with a pen of Shropshire wethers which had placed second, third and fourth in individual competition.

DEAN

Since the recent death of Charles M. Heald, 33d., who passed away in California at the age of ninety, Charles Cottrell, 33d., is dean of the Michigan 33rd degree Scottish Rite Masons. Mr. Cottrell is in a sanitarium at Weimar, Calif. He became a 33rd degree Mason in 1906, while Mr. Heald received his 33rd degree in 1898.

Mark Norris, 33d., of Grand Rapids, who is Grand Master of Knights Templar of the United States, and Charles A. Conover, 33d., of Coldwater, who has been General Grand Secretary of Royal Arch Masons of the United States for the past twenty-seven years, are the other senior members of the Scottish Rite in Michigan. They received the 33rd degree together at Boston, in 1907.

Mr. Norris will preside at the National Conclave of Knights Templars in Cleveland, Ohio, next July, while Mr. Conover was recently reelected for his tenth term as General Grand Secretary of the Royal Arch Masons.

FAILED TO UNDERSTAND

LATIN CHARACTER

A well known newspaper correspondent, writing from South America, recently expressed the opinion that Captain Langsdorff, of the ill-fated *Graf Spee*, committed suicide because he failed to understand the Latin character. Apparently Langsdorff believed the warm and sympathetic reception he received in Montevideo meant the people of Uru-

guay were sympathetic toward Hitler and the Nazi cause. The Captain must have received a rude awakening when he arrived in Argentina. The press was antagonistic, the people were cool, and all officers and men were immediately interned.

The letter of protest left by Captain Langsdorff bitterly complained of the hostile attitude of the Uruguayan Government, which, he stated, was directly opposite to the attitude of the people. He could not seem to understand that the Latin-American people could be sympathetic toward a group of men who had come through a bitter fight, yet still not sympathize with the cause they represent.

This inability of the Germans to understand the temperaments of other people has been demonstrated again and again. Kaiser Wilhelm did not think the British would go to war over the invasion of Belgium. Later, he erred in his judgment of just how much the people of the United States would stand in the way of unrestricted submarine warfare.

The tradition carried on last fall when Hitler felt he could accomplish his conquest of Poland in the bloodless way he had already annexed Czechoslovakia and Austria. Like other German leaders, he apparently thought that people who are reluctant to fight are afraid to fight. German people pay a terrific price for the psychological blunders of their leaders.—S. R. *News Bulletin*.

CONTINUED PERSECUTION

Franco's Spanish totalitarian government continues its persecution of Masons. The Minister of the Interior, Senor Serano Suner, is quoted as saying that the new regime will take "the severest measures to put an end to the criminal activities of the Freemasons." He further charged that Masons are international agents trying to sow the seeds of discord among Spanish youth.

Wherever dictators have seized power in Europe, they have subjected Masons to persecution. Many have been killed, others put in concentration camps, and many of the rest driven into exile.

HONOR DUKE OF KENT

The Grand Lodge of Scotland recently made H.R.H. The Duke of Kent, brother of King George VI, an honorary member at the annual communication of the Grand Lodge in Edinburgh. The Duke of Kent is Grand Master of the Grand Lodge of England.

Following the ceremonies, the Duke told the assembled Masons that this was another testimonial of the bond existing for more than two centuries between the Masons of England and Scotland. He stressed that in times of war, Masonry plays an even more important part in the welfare of the nation, for it provides both a means of fraternal association and an inducement for persons engaged in patriotic work to carry out their duties.

CORNERSTONE

Grand Master S. Maner Martin of South Carolina presided at Masonic cornerstone-laying ceremonies for a new library building on the campus of the University of South Carolina, on January 10th. Many lodges throughout the state were represented.

This is the second time Masons have laid the cornerstone for buildings at the University of South Carolina. The other was for La Conte College in 1910.

\$50,000 TO MASONS

Dr. Frank M. Knight, 33d., of Alliance, Nebr., who died in Omaha early in January, left \$40,000 to the Alliance Scottish Rite Bodies. Other charitable bequests included \$15,000 to the city of Alliance for the establishment of a museum, \$5,000 to the Alliance library, and \$5,000 to the Episcopal Church.

Doctor Knight was president of the Alliance National Bank. His estate is believed to be worth more than a million dollars.

FOUR FROM ONE FAMILY

Masons of Comet Lodge No. 216, Mound City, S. Dak., recently elected a father and three sons as four of their five officers. I. C. Noste, the father, was made treasurer; O. H. Noste, Master; Arthur E. Noste, senior warden, and I. A. Noste, secretary. O. R. Knudson, junior warden, was the only officer elected outside of the Noste family.

Iver C. and I. A. Noste are Past Masters of the lodge.

MASONIC HOSPITAL

HELPS CARE FOR SOLDIERS

The Royal Masonic Hospital in Ravenscourt Park, London, Eng., has increased the number of beds to about 300, and is working with the British War Office to do its part in providing for sick and wounded soldiers. Despite the war, however, the hospital has continued to handle all Masonic cases that come within its province.

The financial burden for the added war-time expense recently forced it to send a special appeal to lodges and individual Masons for funds to carry on its work. As part of this program, an illustrated booklet, containing thirty photographs of the Hospital and Nurses' Home, has been published. The cost is one shilling, postpaid.

The financial report for the fiscal year ending in June, 1939, shows the net loss for the year to be almost 9,000 pounds. The total income was about 50,000 pounds, of which only 27,000 pounds was received from payments made by patients receiving medical care. The rest came from donations.

An interesting but unusual item was listed in the expenditures. The hospital spent 1,500 pounds for air-raid shelters.

MASONIC WEEK,

IN WASHINGTON, D. C.

February 22, George Washington Masonic National Memorial Association, annual meeting, in Washington Memorial, Alexandria, Va., 10:00 a.m. Buses leave Willard Hotel, Pennsylvania Avenue entrance, and Raleigh Hotel, 12th Street entrance, at 9:00 a.m. SHARP. Luncheon in Alexandria.

February 22. The Masonic Service Association of the United States, Twenty-first annual meeting, Raleigh Hotel, at 2:00 p.m. Dr. Joseph Fort Newton will speak. Meeting continued in evening.

February 22. Grand Secretaries' Conference, Raleigh Hotel, 4:00 p.m. Dinner at 6:00 p.m. Meeting continued after dinner.

February 23. Grand Masters' Conference, Willard Hotel, 9:30 a.m. Luncheon at 12:30 p.m. Meeting continued in afternoon.

February 23. Grand Masters' Dinner, Willard Hotel, 7:00 p.m.

February 24. Grand Masters' Conference, 9:30 a.m. Luncheon at 12:30 p.m.

KIND WORDS

Southboro, Mass.
Jan. 24, 1940

N. E. MASONIC CRAFTSMAN,
Dear Sir:

Find enclosed a P. O. Money Order for \$2.00 to renew my subscription to the MASONIC CRAFTSMAN. I certainly enjoy the different Masonic subjects that each issue contains. It seems rather good to see one magazine that does not contain some of the present day fiction but something that is substantial and more lasting.

CLARENCE W. WENTWORTH.

BROADCAST

On Wednesday, February 21st, the day before Washington's birthday, there will be a broadcast over the Columbia chain sponsored by the Supreme Council, 33d. (Mother Council of the World), Southern Jurisdiction, U.S.A. The time will be 10:15 to 10:30 p.m. Eastern Standard Time, and the subject will be "Washington."

It is right and proper that Masons should pay due honor to the Father of our Country, who was the only President of the United States of America to be Master of his lodge during his Presidency, as Washington was for eight months.

The address will be delivered by Dr. Edgar C. Powers, 33d., Chaplain of the Supreme Council.

It is proposed to have four or five of these broadcasts during the year, to be made on the day of or just previous to important anniversaries in our country's history.

All Sorts

BACK TO THE SHOP FOR TOOLS?

The dumbest man of the month was the electrician who went out to mend an electric doorbell. He rang twice and getting no answer, concluded there was no one at home.

WORM TURNS

Jack Shearer: "Donnie, how dare you kick Bobbie in the stomach?"

Donnie: "His own fault. He turned around."

OVERDONE

The other day a woman burst into tears in court and told the magistrate that she had been jilted four times in the last two years. The experience had naturally unmanned her.

JUST BEFORE THE BATTLE

She: "How old do you think I am?"

He: "Oh, about twenty-one."

She: "How did you guess?"

He: "I didn't; I just counted the rings under your eyes."

IMPERATIVE

Bookkeeper: "I'll have to have a raise, sir. There are three other companies after me."

Boss: "Is that so? What companies?"

Bookkeeper: "Light, 'phone and water."

AT THE DAWN

OF A NEW DECADE

At the dawn of another decade it should be pertinent to take stock of fundamental conditions in this country and try to ascertain why depression persists and how real revival may be brought about.

For the past ten years industrial production on a per capita basis has been about 18% below the preceding decade. During this period about \$70,000,000,000 of Federal funds have been spent or nearly three times as much as during the first one hundred and twenty-five years of our republic. Yet at the end of this period we still have more than eight million persons out of work. Why is it that for the first time in one hundred and fifty years this country in the 1930's failed to show a gain in our wealth over the preceding decade? The answer is to be found in large measure by the steady invasion of the government in the field of private enterprise. The extent of this movement is reflected in governmental expenditures of all kinds which have increased from 8% of national income in 1913 to more than 25% at present. The public debt—Federal, state and local—aggregates more than sixty billion dollars

CRAFTSMAN SUBSCRIBER
32 YEARS

Boston, Massachusetts
January 30, 1940

Alfred H. Moorhouse, Esquire
Boston, Massachusetts
Dear Brother Moorhouse:

I am pleased to hand you here-with my check renewing my subscription to the MASONIC CRAFTSMAN for another year.

You might be interested to know that this makes my *thirty-first consecutive renewal*. I have a complete set for thirty-one years, the majority of which are bound and in my library.

I cannot express my enjoyment not only in reading the magazine as each current issue arrives, but also the pleasure in rereading so much of interest that has appeared in earlier volumes.

Sincerely yours

W. CHAPIN BURBANK.

INITIATES FIVE SONS

Robert H. Leonard of Silver City, Idaho, recently initiated his five sons into Silver City Lodge No. 13, A.F.&A.M., in a ceremony unique in the history of Idaho Masonry. The sons ranged in age from twenty-four to thirty-three years.

Mr. Leonard, Past Master, and Secretary of the lodge for the past thirty-two years, conducted the ceremony. His sons are Robert H., Jr., Frederic L., Richard M., Wilbur P., and William D. Leonard.

RABBI HEADS RITE

Rabbi Samuel Koch, leader of the Temple de Hirsch Congregation of Seattle, was elected Commander-in-Chief of the Washington Consistory of Scottish Rite Masons, last December.

Rabbi Koch succeeds Charles E. Allen as head of the 32nd degree Masons in Washington.

LIKE OLD DAYS IN ROME

Dr. Joseph Fort Newton, 33d., noted Masonic writer, voices the opinion of many others when he says that conditions existing in the world today are strikingly similar to conditions outlined by Edward Gibbon in his *Decline and Fall of the Roman Empire* as those leading to the collapse of that great Empire.

Gibbon laid the fall of the Roman State to the rapid increase of divorce, increased taxes with public money going for bread and circuses, the mad craze for thrills marked by more exciting and brutal sports, the huge armament program, and the decay of religion.

The noted historian was a Mason, having joined Friendship Lodge No. 6 in London in 1775.

or about eleven times as much as in the pre-War year and continues to mount with no end in sight. Public expenditures and staggering debts constitute a cumulative and crushing burden upon all people. There is a point beyond which the burdens can not go without causing a complete breakdown in private enterprise as well as in our democratic form of government.

Spending by the government does not create real purchasing power but is simply a redistribution of income through taxation and if carried beyond a certain point becomes a capital levy. Perpetuation of our economic system is dependent upon a constant replenishment of fresh capital. Without the accumulation of this fund whereby producers' goods—tools, machinery, buildings, transportation and storage facilities and the like—are created man would still be in a primitive stage. Any increase in productivity by means of new inventions, modern equipment, improved management and greater efficiency of labor contributes toward the growth of savings. Inasmuch as savings involve waiting and the postponement of consumption, confidence in the future is necessary in order that individuals may practice thrift and business men be willing to assume the risks of directing their investment funds into productive enterprises. It is the function of managers of capital to direct investment funds into remunerative channels. Compensation for these services is usually in proportion to foresight, ability and the hazards involved. Under the driving force of personal initiative stimulated by the prospects of profits, these individuals incur great risks. Many enterprises have fallen by the wayside, but the losses in general have been absorbed by those who provided the capital. In view of the tremendous economic progress over the past one hundred and fifty years, it is obvious that there has been a great net gain to all as reflected by the fact that this country with about 7% of the population of the world has about one-half of the total wealth. The net return on capital investment for all business enterprise even during the prosperous twenties was not much more than the average rate paid on savings deposits during that period, whereas the risks involved were many times greater. So it is apparent that the price paid for management of our complicated business enterprise in this country is comparatively small.

The crux of our trouble today is that we are destroying the incentive to take risks, which is the mainspring of progress. As a consequence private capital, the lifeblood of commerce, is stagnant while the government is rapidly becoming the chief reservoir of credit and capital with the resultant regimentation of all lines of activity. We are trying to proceed under a system that combines the features of state socialism and free enterprise. But

such a mongrel system can not work for the components are mutually antagonistic. The net result is that as governmental activities are extended business enterprise is forced to retreat. What is needed is not planned economy accompanied by rigidity but a greater economic freedom attended by more flexibility that the advantages of industrial progress may be passed on in terms of lowered costs and consequent increased consumption.

In answer to those who hold that we have come to the end of progress we refer to the estimate made by the United States Department of Commerce that there will be need in this country for 16,000,000 new dwelling units during the next decade. In view of the fact that only about 2,250,000 dwellings were constructed in the non-farm areas of this country during the 1930's, it would appear that a tremendous amount of work remains to be done in this field alone. To bring the buying of a home within the income capacity of those who are potential buyers is a challenge which if met would take care of our unemployment problem and provide a vigorous stimulation all along the line. In addition, there are several other fields with broad opportunities for expansion. As a matter of fact, by means of industrial research new frontiers are being constantly opened up for the development of new products and processes that are rapidly being brought within the buying range of all.

So as we stand on the threshold of a new decade it is encouraging to note that there is no apparent limit to our economic progress except that set by production facilities, inventive genius and our ability and willingness to make necessary adjustments. We have abundant resources, most efficient communication and transportation facilities, highly skilled labor, huge credit reserves and a domestic market capable of absorbing all but a small part of our production. After nearly a decade of depression there is a great potential demand for all classes of goods. With virtually insatiable potential demand and all the necessary facilities with which to provide, we should be able to find a workable program that would afford living standards in keeping with our economic capacity.—*New England Letter.*

LITTLE PRIVATE MIRACLES

In a recent talk Lloyd Douglas, the famous author, told the story about Pygmalion, the sculptor, and his statue—Galatea. Out of the cold marble, with loving, painstaking care, Pygmalion chiseled the form of a beautiful woman. Working on his masterpiece with sincere devotion, he found himself falling in love with his creation. Forsaking all other things he labored day and night. And then the miracle occurred! Galatea changed from cold marble to a living, breathing personality! She came alive!

Many a failure is frozen in the marble of fear. A word of courage or hope from us may create the spark that will bring him to life. There are many potentially happy people whose lives are imprisoned in the marble of despair and pessimism, people who may be liberated into the sunshine of more abundant living by something friendly and cheerful we may say to them.

As we journey along, meeting people on the highways and byways of life, we are sculptors of personalities. We may be the creators of little private miracles. A friendly hand on a shoulder. An expression of love. In little ways we may build people up, inspire them, strengthen them, spur them onward and upward in life.

We have the power as human sculptors to make people come alive to the glory of triumphant living!

HITLER AT BERCHTESGADEN

Lively descriptions of Herr Hitler and his Berchtesgaden retreat by M. Francois-Poncet, who preceded M. Coulondre as French Ambassador at Berlin, are given in the French Yellow-book, published recently. In a dispatch dated October 20, 1938, M. Francois-Poncet says:

I certainly have no illusions about Hitler's character. I know it is changeable, dissembling, uncertain. The same man of debonair appearance, sensitive to the beauties of nature, who at the tea-table has expounded to me reasonable ideas of European policy is capable of the worst frenzies, the wildest exaltations, and the most delirious ambitions.

"There are days when, before a globe (M. Francois-Poncet is apparently referring to the huge globe which stands in Hitler's big reception-room at Obersalzberg), he upsets nations, continents, geography, and history, like a demiurge in madness. At other moments he dreams of being the hero of an eternal peace in the midst of which he would build up grandiose monuments."

Referring to Berchtesgaden, M. Francois-Poncet describes how Herr Hitler received him on October 17 last year, "not in the villa of Obersalzberg in which the Führer lives and where he has already received me, but in an extraordinary place where he likes to spend his days, especially when the weather is fine.

"From a distance this place appears like a kind of observatory or little hermitage perched at an altitude of about 6,000 feet on the summit of a crest of rocks. One reaches it by a road, with innumerable hairpin bends, about nine miles long, daringly hewn out of mountain rock, the audacious trail of which is as much a tribute to the talent of the engineer Herr Todt, as to the hard work of the workmen who in three years finished the gigantic task of building it.

"The road ends at the entrance to a tunnel which dips into the ground and

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is closed by heavy, double, bronze doors. At the end of this tunnel a spacious lift, the walls of which are covered with sheets of copper, awaits the visitor. Up through the vertical liftway hewn in the rock he mounts some 350 feet to the level of the Gremar Chancellor's dwelling.

"Here surprise reaches its height. The visitor sees before him a squat, massive building. This includes a gallery with Roman pillars, a huge hall surmounted by a round glass dome and fitted with a huge fireplace. Enormous logs are blazing in it. Around the table are about thirty chairs. The hall, with the several rooms adjoining, is elegantly furnished with comfortable arm-chairs.

"Through the bay windows one looks from the height of a 'plane in flight upon an immense panorama of mountains. Down in the amphitheatre one sees Salzburg and the surrounding villages, dominated as far as the eye can reach by the horizon of mountain chains and peaks, of meadows and forests clinging to their slopes. Near the house, which appears suspended in space, rises an almost sheer steep wall of bare rocks. The whole vista bathed in the half-light of a declining autumn day is grandiose, wild—almost hallucinating.



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"One detail attracts attention and is no less valuable than another to those who seek to ascertain the psychology of Adolf Hitler. The slopes leading up to this retreat, the entrances to tunnels and the surroundings of the house, are organized militarily and protected by nests of machine-guns."

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